

# THE SHRINE OF WISDOM

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## THE CHALDEAN ORACLES

*Translated and Systematized with Comments by the Editors  
of "The Shrine of Wisdom"*

### THE ARCHETYPAL IDEAS

**A** MOST important aspect of the Chaldean Mystery Teaching is that which deals with the Doctrine of Ideas. It is not one that is easily to be understood, for the very reason that these Ideas are abstract, noumenal, and universal principles, the significance of which cannot be fully grasped by the ordinary finite lower mind, which is only able with great difficulty to apprehend that which is abstract and noumenal.

These Ideas, as taught in the Platonic Philosophy, are the archetypes of all that is made manifest in the Great Cosmos, and, as such, may in a mystical sense be compared with the Thoughts of the Father.

XXII. "The Mind of the Father burst thunderously forth, conceiving with His transcendent Will Omniform Ideas. Winging from one source they leapt forth. For from the Father was both the Will and the End. But they were differentiated, being made participable by intellectual fire to other intellectual natures. For the King set before the multiform Cosmos an incorruptible intellectual type, and when the pattern of its form was impressed upon the chaos, thereafter the Cosmos appeared, rejoicing with all-various Ideas whose source is one. From it, thunder forth other ideas in unimaginable distribution, separated among the bodies of the Cosmos, borne like swarms of bees about the awful depths. Hither and thither, around and about they whirl, illimitably, intellectual thoughts from the Paternal Fountain, mightily plucking the Flower of the Fire at the height of sleepless time. The self-perfect Source of the Father primordially welled forth these Ideas, the original causes."

This is the most profound as well as the longest fragment of the Oracles that has been preserved.

The Mind, or Nous, of the Father, Who is the Primary Intelligible One, the Original Revealer and the Ultimate Principle of All, wills that all things shall come into being, and immediately the Great Word or Name is sounded over the primeval deep in which are conceived the germs of all that is to be made manifest. From this Paternal Deep the omniform Ideas leap forth, as from one inexhaustible fountain. They emerge like the Thoughts of the Father as He thinks all things into being. And these thoughts, although the causes of all form, are inconceivable and noumenal to all beings. But they speed forth charged with ineffable archetypal fire, prolific and all-productive, and are received by the other Intellectual Natures or Creative Principles, of whom the Demiurgus or Great Architect is the King. He is the actual Creator Who receives the Thoughts of the Father and gives them expression in the worlds of form. Thus out of the chaos comes the Cosmos, replete with all-various types, differentiated into every conceivable aspect of existence, pregnant with creative fire, flowing perpetually into and out of the realms of time and space, from and to the Pyramid of Creation, the Flower of the Fire at the Summit of Everlastingness, the Height of Sleepless Time at the Mysterious Borders of Eternity.

In the Chaldean Cosmology the Empyrean or Subjective Realm is divided into three "worlds" or planes. These are:

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| <p>(1) The Intelligible<br/>(<i>Noetic</i>)</p>                     | <p>The World of the Paternal Profundity, and the Causal Triad of FATHER, POWER, MIND.</p>              |
| <p>(2) The Intelligible-Intellectual<br/>(<i>Noetic-noeric</i>)</p> | <p>The World of Ideas and the Archetypal Triad called: IYNGES, SYNOCHES, TELE-TARCHS.</p>              |
| <p>(3) The Intellectual<br/>(<i>Noeric</i>)</p>                     | <p>The World of Intellectual Fountains, The Creative Fathers, and the Flower of the Creative Fire.</p> |

There is a correspondence and an intimate relation between the Three Subjective Worlds and the Causal Triad of Father, Power, Mind.

Thus the undifferentiated and noumenal Thoughts of the Father proceed from Him by His Power through the Archetypal World, where they become differentiated Ideas or Archetypes, into the Creative Fountains or Intellectual Fathers who reflect, as it were, the Mind of the Intelligible Father and receive the Ideas as the intellectual paradigms of all created things.

#### THE ARCHETYPAL TRIAD—IYNGES, SYNOCHES, TELETARCHS.

The Iynges are the Starters, the Wheels, the Whirls, the Winged-Wheels, the Living Spheres, the Shriekers, who, in a mystical sense, whirl out in all directions and swirl in again, emitting sound, and setting the whole universe agoing.

The Synoches are the Binders, the Uniters, the Maintainers, the Connectors, the Holders-together, who follow the Iynges, as it were, uniting their outgoing and their ingoing whirlings, and producing subjective and differentiated wholenesses from that which is undefined and unlimited in the Iynges.

The Teletarchs are the Perfecters, the Enders, the Completers, who consummate the energies of the Synoches and give to Ideas their ultimate perfection and integrality, so that all things proceed from perfect archetypes or spiritual patterns.

The Iynges, Synoches, and Teletarchs are each threefold, and have aspects or reflections on the Empyrean, Aetherial, and Terrene Realms. They constitute a Triad of Triads in which are the perfect principles or types of all that is or ever can be made manifest. As Porphyry says:—

XXIII. "The number of the ennead is divine, being composed of three triads, and preserves the highest principles of Theology, according to the Chaldean Philosophy."

The fragments that deal with the Iynges, Synoches, and Teletarchs are very incomplete, and those that are quoted in the works of the Neoplatonists are not given in the original form in which they appeared in the hexameter verse of the Mystery Poem. However, since their significance has evidently been preserved, they are quoted in this article.

## THE IYNGES

In the Paternal Profundity, which is beyond the sphere of the Archetypal principles, and is symbolical of the Mystical Darkness which is before the Pavilions of the Infinite and Inconceivable ONE, are conceived the causal germs or occult essences of all things. From these causal seeds the Iynges become pregnant, and as they whirl forth into the Immensity of the Unknown that which is inconceivable becomes conceivable, the initial impulse is given to the Cosmic Scheme, and the unmanifested becomes manifested.

XXIV. "The Iynges conceived by the Father themselves also conceive, being impelled by ineffable counsels so to conceive."

Each Archetypal triad has an abiding, a proceeding, and a returning aspect; thus each triad, in terms of itself, not only supplies the principles whereby all things proceed into manifestation, but also the means whereby all beings are intimately related with the Great Source of All and thus enabled to return to Him.

XXV. "For not only do these three divine principles unfold and co-ordinate all things, but they are 'Guardians of the works' of the Father and of the One Mind, the Intelligible."

XXVI. "The Oracle calls the intelligible causes 'swift,' and says that proceeding from the Father they flow swiftly again to Him."

Proclus, who preserves a large number of fragments, says:

XXVII. "The Order of the Iynges has a transmissive power of all things from the Intelligible into Matter, and again of all things into itself."

They represent the highest point of all possible attainment and dazzling perfection, as well as the initial impulse to manifest.

XXVIII. "Many be these, who ascend leaping into the Shining Worlds; and amongst them are three summits."

These are the three heights of the Iynges at the apex of the pyramid of the Archetypal Realm.

## THE SYNOCHES

This Triad, as the Archetypal "whole-makers," as Damascius calls them, supply the principles of all integrality, and not only give unity to the Thoughts of the Father, but also are the means whereby all beings are united with Him, even although He is transcendently exempt.

XXIX. "Containing all things connectedly in the one summit of His Own Hyparxis, He Himself, according to the Oracle, subsists wholly beyond."

The Infinite is beyond even the Highest Heaven: He is the Unapproachable, the Mystery of all Mysteries.

XXX. "The Oracles concerning the orders prior to Heaven, declare that they are ineffable, and add 'Be Silent, Thou who interest the Mysteries.'"

According to the Orphic Theogony, Uranus or Heaven subsists with the Synoches, and Proclus tells us that the Poem was originally prefaced by the words: "Keep silence, thou who interest the Mysteries."

The Synoches, as the Middle Triad, are especially characterized by the Power of the Father. Through them the Divine Ideas are dynamic in the highest sense of that term, and their Providential Energy is the expression of Divine Omnipotence.

XXXI. "He gave also to His fiery whirls the summits to guard, immingling in the Synoches the might of His own Strength."

The Synoches are connective of extremes, so that in the procession of Ideas from the innermost to the outermost, and from the uppermost to the nethermost, there is an intimate relation and a perfect order.

They supply the principles by which all things are interiorly united in one great indissoluble whole:

XXXII. "For all things subsist together in the Intelligible World."

The Synoches are also the original principles of the laws according to which external things are connected or held together—as a fragment of the Oracles evinces—

XXXIII. “ But as many as serve the hylic Synoches,”

For Hyle signifies the realms of precipitated existence, resulting from the union of form with matter, which is a Synochean activity.

### THE TELETARCHS

Archetypal Ideas are perfect and do not depend upon any process, such as evolution, for their perfection; rather they constitute the ultimate perfect Ideals which are the goals of all endeavour. The Teletarchs, who are the triadic Perfecters of all perfectings, are the cause of the perfection of the Archetypal Ideas. If these Perfections did not really pre-subsist all existence there could be no perfect Ideals towards which all beings could aspire and to which they could ultimately attain.

The Teletarchs are especially characterized by the third aspect of the Paternal Profundity, that is: Mind or Nous or Intellect; therefore they are, in a special sense, Intelligible-and-at-the-same-time-Intellectual and comprehend, in an idealogical sense, the beginning-middle-end of all processions from and to Deity.

XXXIV. “. . . Into beginning and end and middle things by order of necessity.”

The principle called Necessity belongs to the Archetypal Realm, because the Will of the Father having been ‘willed’ must *be*, but it is perfect and best, and provides for every conceivable condition of existence, without subjecting the Father Himself to the Law of Necessity. And since the Will of the Father is Omnipotent and absolutely Free, all his creatures may arise to Teletarchic perfection and liberty, and transcend the Law of Necessity by their absolute conformity to His Divine Will.

XXXV. “ The Teletarchs are comprehended in the Synoches.”

The Synoches are connective of extremes and therefore are all-embracing in terms of themselves; but the Teletarchic Triad supply the principles whereby ends are united to beginnings, and *vice versa*, hence they are the ideal perfecters.

XXXVI. "This order is the principle of all participation."

Providential energy is all-pervading, and is adapted or made participable by the Teletarchs to all beings according to the measure of their receptivity and perfective union with supernal natures.

XXXVII. "The Intelligible is nourishment to that which knoweth it."

And it is through the perfective power of this Triad that secondary natures are initiated into a living Knowledge of Eternal Realities, for they are intellectual as well as intelligible, and know as well as are known in their fullness.

XXXVIII. "But since of the intellectuals some are intelligible and intellectual 'which knowing are also known,' as the Oracles say."

In the measure that the Teletarchs are unfolded within the consciousness, so the evidences of Divine Goodness, Truth, and Beauty are seen and realized, even in the realms of time and sense.

XXXIX. "For the Mind of the Father hath sown Symbols throughout the Cosmos, that Mind which conceiveth the Intelligible and knoweth ineffable beauties."

These symbols are the ideas which the human mind extracts, as it were, by its contemplation of Nature and the Works of God, for all things bear witness to His marvellous Wisdom which is the Logos or Word by which they are called into existence, perpetually sustained, and perfected.

XL. "But a Venerable Name leaping with sleepless revolution into the worlds through the swift fiat of the Father."

The Name or Word which was with God and is God.

(To be continued).

## COMMENTARY ON THE GOLDEN VERSES OF THE PYTHAGOREANS

“ Many the reasonings that on men’s ears  
Fall; good and bad. Admire not all of such  
Nor shun them neither.”

XII.—The normal condition of the human mind, when not engaged in productive thought, is that of being in a receptive attitude to all impressions, ideas, or cognitions that may come to it from any source. This normal receptive condition may be changed, through various influences, into either a critical or a sceptical attitude. Both of these are right when kept within reasonable bounds, but if either of them is allowed entirely to usurp the place of the receptive condition, then the mind is prone to become unduly critical or sceptical.

Hypercriticalness takes more pleasure in endeavouring to reveal weaknesses of arguments or reasonings than in extracting such truth as they contain or imply; while Ultra-Scepticism effectively obscures truth from itself by doubting not only the capacity of others to demonstrate truth but also its own intelligence to receive it.

There is some element of truth in every kind of reasoning that can fall on men’s ears.

By receptiveness the mind is open to persuasion; by right criticism and right scepticism it guards both against admiring all without discrimination, and against shunning all without consideration, merely because of the presence of some element that seems false.

“ If one speaketh false,  
Be calm.”

XIII.—That which is false cannot be exposed and refuted by impetuosity and passion, but rather is emphasized and exaggerated by these; whereas, by calm judgement and reason every species of error can ultimately be explained away.

“ And practise ever this that now  
I say. Let no man’s word or deed seduce thee  
To do or say aught not to thy best good.”

XIV.—Man is, by nature, imitative. He is more apt to mould his conduct according to the example of others than to formulate a rule of life for himself. Therefore, on the one hand, it behoves all those who are in a position of eminence to be scrupulously correct in their conduct lest others should be led to imitate that which is not good; while, on the other hand, it behoves all men to be on the guard against adopting eccentric and unconventional manners merely because they may seem to be favoured or sanctioned by some of those who are in eminent positions.

“ First think, then act; lest foolish be thy deed.  
Unhappy he who thoughtless acts and speaks:  
But that which after vexes not do thou.”

XV.—The creatures of nature act from impulse or instinct; but, since man is a rational being, he is able to act from something higher than instinct, which, in itself, is blind and unconscious.

As a conscious being, man can think; by thought he can arrive at knowledge; from knowledge he can formulate conceptions or exercise imagination; and from these there arise corresponding emotions, appetencies, impulses, and volitions, which lead to action. Therefore, by first thinking and then acting, he is able not only to act consciously and intelligently, but also to give to each action an appropriate and duly exalted intention, which prevents it becoming a merely blind instinctual purposeless activity.

“ Do naught thou dost not understand; but learn  
That which is good, and sweet will be thy life.”

XVI.—Ignorance and illusion are two of the greatest hindrances to the attainment of integrality; through ignorance man does not understand the purpose of his life; through illusion he may be under the false impression that it is not possible to learn the reason of his existence.

But since every man possesses inherently the faculties of Soul whereby he can attain a growing knowledge of Truth, he can also learn to discriminate with increasing certitude between that which is right and that which is wrong, and thus understand more and more what he ought and what he ought not to do.

“ Nor shouldest thou thy body’s health neglect,  
But give it food and drink and exercise  
In measure; that is, to cause it no distress.”

XVII.—Ill-health, imprudent diet, and inertia are three further obstacles to man’s progressive development: they act and inter-act upon and produce each other. If no attention is paid to the body’s needs, then ill-health is likely to follow, which causes an excessive degree of attention to be paid to the body. By cultivating good, regular, orderly habits, the body’s health may be preserved, and thus the mind becomes more free, as well as more fit for useful activity. The two extremes to be avoided are: the worship of the body, on the one hand, and the entire neglect of it, on the other.

“ Decent, without vain show, thy way of life:  
Look well to this, that none thou envious make  
By unmeet expense, like one who lacks good taste.  
Nor niggard be: in all the mean is best.  
Do that which cannot harm thee. Think, then act.”

XVIII.—The happy mean is the middle path between the two extremes. All excesses produce reactions, which are frequently the contraries or opposites of the excesses, and these often lead to further undesirable effects. For instance, unmeet expense may lead to poverty; continued poverty may lead to niggardliness; niggardliness, by refusing to give, produces a condition in which one is unable to receive.

The happy mean preserves the intrinsic as well as the extrinsic dignity of the human soul; giving freely without vain show, and also receiving just as freely and gracefully when this is meet and proper, without any sense of personal demeanment.

*(To be continued).*

## APHORISMS FROM BENJAMIN WHICHCOTE CAMBRIDGE PLATONIST

Benjamin Whichcote, the founder of the school of Cambridge Platonists (though there were noble fore-runners), was born on the 11th of March in the year 1609 at Whichcote Hall in the parish of Stoke in Shropshire.

He was ordained in the year 1636 by Bishop Williams of Lincoln, and for nearly twenty years he lectured on Sunday afternoons in Trinity Church, Cambridge.

Some of his chief friends and followers were Ralph Cudworth, John Norris, Henry More, and John Smith.

These Aphorisms were either choice passages noted down by those who attended his lectures or sermons, or in some cases they were taken from the actual notes from which he preached, and they form a seventeenth century collection of Wisdom-sayings. He never intended any of them for publication. The old-fashioned punctuation is reproduced in the selection given herewith.

He carries on the true Platonic Tradition into later times.

He died at the home of his friend and disciple Cudworth at Easter in the year 1683.

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To believe there is a God: is to believe the existence of all possible Good and Perfection in the Universe: and it is to be resolved upon this; that things either are, or finally shall be, as they should be.

God is certain; because in Him there is the Fullness of Liberty, and the Fullness of Perfection.

The Creator of the world can be under no confinement to any place in it.

God is as Good, as the perfection of Goodness; God is far better, than we can conceive Him to be.

God, to Whom all Power and Liberty belongs; disclaims all Power and Liberty to do contrary to Right.

Were it not for the Light, we should not know that we had such a sense as sight: were it not for God, we should not know the powers of our Souls, which have an appropriation to God.

We hold all of God, and are accountable to Him; He is proprietor, we the stewards.

Where there is most of God, there is least of self.

In God, it is always infallibly as it should be; but in creatures, is, and, ought to be, are often divided.

In the search after God, and contemplation of Him, our wisdom doth consist; in our worship of God, and our obedience to Him, our religion doth consist; in both of them, our happiness doth consist.

Truth is uniform, and he that lives in the Truth, by the rule of what is right and fit, needs no memory to prevent contradicting, or varying from himself.

Truth is single, and those, who meet in Truth, are united.

The nearer we approach to the God of Truth, the farther we are from the danger of error.

When the love of Truth rules in the heart, the light of Truth will guide the practice.

We worship God best; when we resemble Him most.

Reverence God in thyself: for God is more in the mind of man, than in any part of this world besides; for we, and we only here, are made after the Image of God.

Do not think, God has done anything concerning thee; before thou camest into Being: whereby thou are determined, either to sin or misery.

The things of God are not made ours, by a mere notion and speculation: but when they become in us a vital principle, when they establish in us a state and temper, when the things of God are grounds and principles of suitable operations.

God created man with a vast capacity of receiving, and answerably hereunto, with a restless desire of a greater Good than the creature can afford.

There must be greater perfections, than we are invested with; and man is an argument to himself, that there is a God.

There is a capacity in man's Soul, larger than can be answered by any thing of his own, or of any fellow creature.

It is the best use of ourselves, to be employed about God.

Worship God in Spirit, *i.e.*, in the motion of the Mind and Understanding; in the free, full, noble, ingenious use of a man's highest powers and faculties. To serve God with the determination of the Understanding and the freeness of choice: first to judge, and then to choose; this is the immutable religion of God's creation; the service of Angels and men, self-established, not depending upon institution, indispensable; the religion of the State of Innocency: and there is nothing beyond this, in the State of Glory; but as perfected there.

To do good, and to serve God, are materially the same; and the service of God is the imitation of Him.

Nothing is more reasonable; than that we should be that to one another, which God is to us all.

The work of this state is, to bring our bodies into subjection to our minds; and to bring our minds to harmonize with God.

Man, as man, is averse to what is evil and wicked; for evil is unnatural, and Good is connatural, to man.

We are born under a law: it is our wisdom, to find it out; and our safety, to comply with it.

How much easier it is; quietly to enjoy, than eagerly to contest, and how vastly wiser.

There ought to be a sovereignty of mind and understanding, above sense and affection. We ought to use the means and enjoy the end. Man is more than bodily temper, complexion and constitution. A man existing in time, ought to consider himself as lasting to Eternity. There ought to be a subordination of the transactions of time to the Subsistencies of Eternity; these and such like Principles of Reason are to the Soul, what forms and qualities are to Nature.

Unless a man takes himself sometimes out of the world, by retirement and self-reflection; he will be in danger of losing himself in the world.

No man's inferiority makes him contemptible: every man, taken at his best, will be found good for something.

It is no less an act of the Will, tho' a man be, at the first attempt, unwilling: yea though he suffer great difficulty, in the bringing himself to will.

No man can be without the necessary perfections of human nature, understanding, and liberty.

A good man's life is all of a piece.

Everything is dangerous, to him who is afraid of it.

None are so empty, as those; who are full of themselves.

Pray, with humility and do, with diligence.

Those, who think themselves wise, are least wise.

He that knows most, thinks he has most still to learn.

That power is in vain, which is never in use.

There is no better way to learn, than to teach.

Serenity of mind, and calmness of thought, are a better enjoyment than anything without us.

Govern thy self from within.

The use of the body is to be the instrument of the Soul, in the practice of virtue, and when it is not made such, it is alienated from its proper use.

Wickedness doth as naturally make us miserable as it makes us unlike to the most Happy Being. As God is Holy and Happy, so we must be like Him in holiness that we may be happy. God's Infinite Goodness makes Him completely Happy; the degree of our happiness holds proportion to the measure of our goodness.

Religion is Unity and Love; therefore it is not religion that makes separation and disaffection.

Religion itself is always the same, but things about religion are not always the same.

There is nothing more unnatural to religion than contentions about it.

They are greatly mistaken who in religion oppose points of Reason and matters of Faith: as if Nature went one way, and the Author of Nature went another.

In religious worship, the presence of the mind may compensate for the absence of the body; but the presence of the body cannot compensate for the absence of the mind.

We must not take religion upon us as a task, nor bear it as a burden.

Nothing can give peace to him, who is at enmity with his own Reason.

We are not men, so much by bodily shape; as by principles of Reason and Understanding.

A wise man will not communicate his differing thoughts to unprepared minds, or in a disorderly manner.

Reason discovers what is natural; and Reason receives what is Supernatural.

## JEWELS

“All men need the Gods.”—*Homer*.

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“Those who are spiritual (*noetic*) will be most beloved of the Gods.”—*Aristotle*.

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“We should never be more reverent than when speaking about the Gods.”—*Ibid*.

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“Charity, which in a moment the Holy Spirit pours into our hearts, as soon as the conditions requisite for this infusion are found in us, is also in an instant taken from us, as soon as, diverting our will from the obedience we owe to God, we complete our consent to the rebellion and disloyalty to which temptation incites us.”—*St. Francis de Sales*.

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“Love of God alone, as He is in Himself, which hath no motive of self-interest, whether of fear or of hope, is *pure love* or perfect charity.”—*Fénélon*.

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“Obedience allows of no consideration for self, but suffers no loss thereby, for when any one resignedly yields up all that he has, God must needs at once intervene, and, as the man does not care for himself, God must care for that man as for Himself.”—*Eckhart*.

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“The proof of true and perfect love to God is unbounded hope and confidence in God. There is no better measure of love than trust; if we love anyone heartily and wholly, we necessarily trust. Confidence in God is always fully justified, and ten thousand times more fully justified.”—*Ibid*.

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“As the sun's rays give light and heat simultaneously, so the heavenly rays of inspiration not only light our path and make it plain, but kindle vigour in our heart to follow on.”—*St. Francis de Sales*.

## A SYNTHESIS OF THE BHAGAVAD-GITA

### IV.—BHAKTI MARGA, THE PATH OF DEVOTION

MUCH has been written concerning the comparative merits of the two great Mârgas or Mystic Paths—Bhakti Mârga and Jnâna Mârga—that of Aspiration and Devotion and that of Knowledge: the way of the ‘heart,’ and the way of the ‘head.’

These, again, are sometimes compared with Karma Mârga—the Path of Action and Works, the way of the body dominated by the will.

In essence, all true pathways are equal inasmuch as they lead to God. “The path men take on every side is Mine,” saith Sri Krishna.

But, because it is easiest of all pathways, the virtues of Bhakti Mârga are, as a general rule, extolled the most.

Bhakti means devotion, a surrendering of oneself to an ideal with love and faith. It is a real and ardent aspiration for union with the Divine: an intense yearning to be absorbed in the Object of one’s love.

To become a Bhakta, is to become a part of that which one loves and adores—a most intimate devotee.

But although, when once the heart is truly awakened, Bhakti Mârga is the easiest and most natural path to follow, nevertheless, its very simplicity may become a great disadvantage, because, since in its initial stages, at least, it requires no special knowledge, it may easily and quickly become diverted, through innocence as well as ignorance, into undesirable by-paths, when it lacks any enlightened guidance to weave its way through the labyrinth of obstacles that bar the path to the Goal.

“Love without Knowledge is blind, even as Knowledge without Love is lame.” In real mysticism these two cannot safely be isolated. But both depend upon Action in order that they may pass on to their consummation.

Sacred Action (*Yajna*) and renunciation of the fruits thereof, are the means that lead the Mystic to the Path of Devotion (Bhakti) and Union (*Yoga*). A love or a devotion

which is characterized by personal motives and ambitions is not real Bhakti; hence the need of emphasizing renunciation. When this self-surrender is made with knowledge, then the Path of Devotion leads safely and swiftly straight to God.

*Sri Krishna said:*

VI.—“ Know, O Son, that that which is called renunciation (*samnyasa*), is devotion (*yoga*); nor doth one become a devotee (*yogin*) who from personal motives is not free.—2.

For the votary who seeks devotion's path, Action is called the means; for him who in devotion is enthroned, serenity is called the means.—3.

He who, renouncing all motives of the personal will, is non-attached to objects of sense and to works, he is called a true devotee.—4.

Let him raise the self by the Self (*Atma*), nor let the self be lowered; for he alone is the friend of the Self, and he alone is the enemy of the Self.—5.

He who has conquered the self by the Self, he is a friend of the Self; but he whose self is uncontrolled, he to the Self is like an outward foe.—6.

In him who is self-conquered, the Supreme Self abides serene, alike in all extremes, in joy or in sorrow, in honour or in shame.—7.

The mystic, whose Soul is one with knowledge and truth, abiding on high, with senses subdued, who accounts a clod of earth, a stone, or gold, the same, he is called devoted.—8.

He is esteemed, loving all alike, comrades and friends, enemies, strangers, neutrals, aliens and kinsmen, the so-called bad as well as the good.—9.

Let the aspirant constantly practise his devotions, steadfast in solitude, with thought and self restrained, free from longing and sense of gain.—10.

Tranquil in Soul, exempt from fear, steadfast in the vow of a worthy aspirant, restraining his mind, let him sit in devotion, meditating on Me, on Me intent.—14.

The aspirant, thus constantly devout in Soul, with mind controlled, attains to Peace, to supreme Nirvâna which is in Me.—15.

But devotion is not for him who feasts too much, nor for him who fasts overlong; nor for him who sleepeth much, nor for him who sleepeth not.—16.

But for him who is moderate in food and recreation, who is moderate in the exertion of his action, moderate in sleeping and in waking; for him, devotion vanquisheth all pain.—17.

With thought controlled and centred on the Self alone, untouched by objects of desire, he is devoted (*Yukta*).—18.

‘As a lamp sheltered from the wind does not flicker,’ such is the likeness of the mystic whose thought is absorbed in contemplation of the Self (*Atma*).—19.

When thought is wholly quiescent, harmonized by practice of devotion; when, seeing the Self by the self, he rejoiceth in that great Self;—20.

When he knows the boundless joy beyond all scope of sense, revealed alone to inner vision (*Buddhi*), and knowing, wavers not from Truth’s reality;—21.

When, holding this, he deems it a treasure beyond compare; when, thus established, he is not moved by deepest pain:—22.

Let him know that this happy severance is called Union (*Yoga*). And this Union must be held by resolute conviction and undespending mind.—23.

Renouncing without reserve all impulses born of personal will; curbing, by the mind, the waywardness of all the senses;—24.

Step by step let him gain tranquillity, by inner vision surely fixed; with mind abiding in the Self, upon naught else engaged.—25.

As often as the restless wavering mind may wander, so often let him rein it in, back to the governance of the Self (*Atma*).—26.

Supreme bliss is for this devotee, whose mind is at rest, whose passion-nature is calmed, who is one with the Eternal (*Brahmâ*) and free from sin.—27.

The devotee, thus ever united in Soul, who has ceased from sin, passes unhindered to boundless bliss of union with *Brahmâ*, the Universal Self.—28.

The self, thus united by devotion, seeth the Self in all beings and all beings in the Self.—29.

Whoso seeth Me (*Krishna as Brahmâ*) everywhere, and seeth everything in Me, of him I will never lose hold, and he shall never lose hold of Me.—30.

The devotee who worships Me as dwelling in every creature, being established in unity, he dwells in Me, whatever be his course of life.—31.

He who, seeing all things in the likeness of the Self, O Arjuna, seeth the essence of equality, whether of sorrow or of joy:—he is deemed a perfect devotee (*Yogin*).—32.

*Arjuna said:*

In this devotion (*Yoga*) Thou hast declared to me, O Slayer of the Serpent, this peace derived from equanimity, I see not any firm continuance because of restlessness;—33.

For the mind is ever restless, O Krishna; it is turbulent, potent, and difficult to bend. I deem it as hard to curb as the wind.—34.

*Sri Krishna said:*

Without doubt, O Mighty-armed, the mind is restless and hard to restrain; but it may be controlled, O Son, by constant practice and dispassion.—35.

Devotion, I affirm, is hard to attain by an uncontrolled self; but he who masters himself, shall win it, if he rightly strive thereto.—36.

After the early overflowing enthusiasm has been partially spent, the Aspirant, who follows the Bhakti Mârga alone, finds that the ecstatic states he has attained and enjoyed cannot be maintained, because of restlessness of mind and senses. It is at this point that the counsel of a teacher is most urgent, lest the Aspirant falsely imagine he is slipping back, and becomes discouraged.

Now he must learn the means whereby to walk the path of serenity and steady progress.

VIII.—He who meditates, with mind constantly engaged in devotion, turning to naught else, on the Supreme Archetype Divine, he goeth to Him, O Son.—8.

He who thinketh upon the Ancient, the Omniscient, the Guide, the Smallest of the small, the All-Sustainer, of Inconceivable Form, Refulgent as the sun, and beyond all darkness;—9.

In the time of going-forth, with unshaken mind, by force of devotion setting breath midway betwixt the brows—he goeth to that Archetype Supreme.—10.

That which the Veda-knowers name the Imperishable; that upon which the self-restrained and passion-free do enter, for sake of which they take and keep their vows—that path will I declare to thee in brief.—11.

Closing all gates (of the body), confining the mind within the heart: fixing the life-breath in the head; concentrated by devotion (*Yoga*);—12.

Reciting AUM, the one-syllabled Eternal (*Brahmā*), meditating on Me, he goeth forth, when leaving body, to the Highest Seat.—13.

He who contemplates Me without ceasing, without thought for any other, by him, devout in worship, O Son, I am easily reached.—14.

IX.—To those who worship Me alone, with undivided service, who think and wait on Me, to these steadfast devotees I bring assurance of full bliss beyond.—22.

Even the devotees of other Shining Ones, who worship full of simple faith, they also come to Me, O Son, even though they know it not.—23.

For I am the Receiver and the Lord of every sacred work (*yajna*); but they know Me not in truth, hence are prone to fall.—24.

The devotees of the Shining Ones go to the Shining Ones; the devotees of the Fathers (*Pitris*) go to the Venerable Ones; those who worship the Illusive Ones (*Bhūtas*), go to them; but those who worship Me, come unto Me.—25.

Whoso offereth to Me, in faith and love, a leaf, a flower, a fruit, or water poured forth, that offering I accept, lovingly made with pious will.—26.

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou engageth in austerity, O Son, do thou that as an offering unto Me.—27.

Thus shalt thou be freed from the bonds of Action, yielding good or evil fruits; with Soul steadfast in devotion and renunciation, liberated, shalt come unto Me.—28.

*SRI KRISHNA* is God made manifest, the Supreme Archetype, the Ineffable Symbol of the Perfect Divine and Human Natures.

Therefore, to worship Krishna is to worship all that is Divine: to be at-one with Him, is to be united with all the Shining Ones.

The Path of Devotion is concerned with its own special Object of Love alone and does not necessarily concern itself with all the Mysteries that may be symbolized by that Object. This is the office of *Jñāna Mārga*, the Path of Knowledge, which has for its object the illumination of the consciousness

of the Aspirant so that his light may truly reflect the white radiance of the Lord of Light, and thus glorify his loving devotion.

This illuminated love leads to Para-Bhakti Mârga, the Path of Supreme Devotion, which has the Unmanifested ONE for its Goal and is hard indeed for man in flesh to follow.

*Arjuna said:*

XII.—Lord! Of men who worship Thee as God revealed, and of men who worship the Imperishable, the Unmanifested, which follow best the path of devotion?—1.

*Sri Krishna said:*

Whosoever, with mind and heart fixed upon Me, serve Me with constant devotion, endowed with perfect faith; these I deem the most devout.—2.

But those who contemplate the Imperishable, the Unnamed, the Unmanifested, the Omnipresent, the Unthinkable, the Uttermost, the Immutable, the Eternal;—3.

Who, mastering sense, of one set mind to all, glad in all good, these, verily, also come unto Me.—4.

But arduous is the path, and greater far, of those who the Unmanifest would reach; that viewless path is hard to tread by man in a body of flesh.—5.

But whosoever, renouncing all Action in Me, ever intent on Me, in meditation serving Me with wholehearted devotion;—6.

Him will I speedily raise from the ocean of mortality (*Samsâra*), O Son, whose Soul clings fast to Me.—7.

On Me let thy mind (*Manas*) be set; in Me let thy inner vision (*Buddhi*) rest, so shalt thou dwell surely with Me on high, of that verily there is no doubt.—8.

And if thou art not able constantly to fix thy thought on Me, then by the practice of devotion seek to reach Me, O Subduer of Wealth.—9.

And if, again, from constant devotion thou fallest short, then give Me thy lower service; for, performing actions for My sake, thou shalt finally attain.—10.

But if even for constant labour thou hast not the strength, then take refuge in Me with simple devotion, renouncing labour's fruits with lowly heart.—11.

For, better than blind labour is the virtue of Knowledge; better than Knowledge is Meditation; better than Meditation is renunciation of Action's fruit; for nigh unto renunciation dwelleth Eternal Peace.—12.

He who beareth no ill-will to any being, benign and compassionate to all, without attachment and egoity, unswayed by pleasure and pain, patient;—13.

Contented, ever devout, self-controlled, resolute, fixed on Me in mind and inward vision, that one, My devotee, is very dear to Me.—14.

He, by whom the world is not afflicted, and who is not afflicted by the world; who dwells serene above emotion, wrath, and fear—that one is dear to Me.—15.

He who has no selfish bias, is pure, upright, passionless, undisturbed, renouncing works, yet devoted unto Me—that one is dear to Me.—16.

He who has neither undue delight nor aversion, neither grieveth nor desireth, who renounces good and evil fortune, full of devotion—that one is dear to Me.—17.

Alike to foe and friend, the same in ignominy and fame, alike in cold and heat, in pleasures as in pains, unmoved by each;—18.

Regarding praise and blame alike, silent, content with whate'er befall, linked by no earthly ties, firm in mind, full of devotion—that one is dear to Me.—19.

But those happy ones, who in single, simple faith receive from Me the blessed nectar of immortality (*Amrita-Dharma*), devoted to Me as their Highest Goal, these, most of all, are dear to Me."—20.

IX.—The Great-souled Ones (*Mahâtmas*), O Son, who partake of My divine nature, intent on Me with unwavering mind, know Me as the Immutable Source of all beings.—13.

Evermore glorifying Me, earnestly striving, steadfast in vows, bowing low before Me, they worship Me with constant devotion.—14.

Others also, with the sacrifice of the sacred works of Knowledge, worship Me as One and yet of many forms, as separate and yet all-present.—15.

On Me fix thy mind, be My loving devotee (*Bhakta*), offer thy sacred works to Me, prostrate thyself before Me, thus united in Soul, with Me as thy supreme goal, thou shalt come unto Me.—34.

(To be continued).

## MYSTICS AT PRAYER

"Come, Lord, and work. Arouse us and incite. Kindle us, sweep us onwards. Be fragrant as flowers, sweet as honey. Teach us to love and to run."—*St. Augustine.*

\* \* \*

"Dear God and Father of us all, forgive our faith in cruel lies; forgive the blindness that denies; forgive thy creature when he takes, for the all-perfect Love Thou art, some grim creation of his heart."—*Whittier.*

\* \* \*

"May God, the uncreated Abyss, vouchsafe to call unto Himself our spirit, the created abyss, and make it one with Him, that our spirit, plunged in the deep sea of the Godhead, may happily lose itself in the Spirit of God."—*Blosius.*

\* \* \*

"O My God, let me walk in the way of love which knoweth not how to seek self in anything whatsoever. Let this love wholly possess my soul and heart, which, I beseech thee, may live and move only in, and out of, a pure and sincere love to Thee. Let me love Thee for Thyself, and nothing else but in Thee and for Thee. Let me love nothing instead of Thee; for to give all for love is a most sweet bargain."—*Dame Gertrude More.*

\* \* \*

"They who never ask anything but simply love, Thou in their heart abidest for ever, for this is Thy very home."—(*Hindu*).

\* \* \*

"Do not punish me by granting that which I wish or ask, if it offend Thy love which would always live in me."—*St. Teresa.*

\* \* \*

"All we ask is to die rather than live unfaithful to Thee. Give us not life, if we shall love it too well."—*Archbishop Fénelon.*

\* \* \*

"Pierce with the arrows of Thy love the secret chambers of the inner man. Let the entrance of Thy healthful flames set

the sluggish heart alight, and the burning fire of Thy sacred inspiration enlighten it."—*St. Anselm*.

\* \* \*

"It is meet that I should be enamoured of Thee, and whatever I shall know to be Thy dearest will that I will always do."—*Suso*.

\* \* \*

"O Lord, I gasp in my desire for Thee, yet can I not consume Thee. The more I eat—the fiercer is my hunger; the more I drink—the greater is my thirst. I follow after that which flieth from me, and as I follow, my desire groweth greater."—*Ruysbroeck*.

\* \* \*

"O Unity, Thee I sing by voice or by silence; for both are alike significant to Thee."—*Bishop Synesius*.

\* \* \*

"I love Thee because I love; I love that I may love."—*St. Bernard*.

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## JEWELS

"The truest end of life is to know the life that never ends. Live to live for ever."—*William Penn*.

\* \* \*

"The summer bee flits from flower to flower, not at haphazard but designedly; not merely to recreate itself amid the garden's pleasant diaper, but to seek honey, and carry it to its hive, to the symmetric comb where it stores its winter food. Even so the devout soul in meditation. It goes from mystery to mystery, not merely as dipping into the beauty of those wondrous matters, but deliberately seeking fresh motives of love and devout affections; and having found these, it feeds upon and imbibes them, and, storing them up within, condenses them into resolutions suitable to the time of temptation."—*St. Francis de Sales*.

\* \* \*

"The love of the world seduces and deceives: the love of sin defiles and leads to death. The love of God enlightens the mind, cleanses the conscience, makes glad the soul, and points out God."—*St. Augustine*.

## JEWELS

"Bad times! Troublous times! This, men are saying. Let our lives be good, and the times are good. It is evil men who make this evil world."—*St. Augustine.*

\* \* \*

"There is none who can hide himself from God's sunshine."—*Ibid.*

\* \* \*

"God never withholds Himself from him who pays the price and who perseveres in seeking Him."—*St. Teresa.*

\* \* \*

"A heart truly imbued with the love of God always desires, and it finds as much pleasure in desiring as in loving. It always hungers after God. The more it drinks of the sacred stream, the more it thirsts, because the God Whom it loves is Love itself. For to love Love itself is to move in a mysterious and endless circle. Happy hunger, happy thirst, happy desire, happy love, when will you occupy all my soul?"—*Avrillon.*

\* \* \*

"The ancient Germans used to train their children in such an excellent way, that if ever they hurt their finger in the fire, they immediately said 'Thanks be to God.' It is a short but a noble precept."—*Drexelius.*

\* \* \*

"He who does not praise God while here on earth shall in eternity be dumb."—*Ruysbroeck.*

\* \* \*

"Error has decay in itself, and will at last fall of itself, even without being struck."—*Jacques Faber.*

\* \* \*

"True happiness consists not in the knowledge of good things, but in good life; not in understanding, but in living understanding. Neither is it great learning, but goodwill that joins men to God."—*Cornelius Agrippa.*

\* \* \*

"God is the creator of earnest laughter and joy. Laughter, the synonym of Joy, the best of comforts, is the ideal Son of God, who gives Him to cheer most peaceful souls."—*Philo.*

\* \* \*

"It is a sacred duty to impart raiment and food even to our enemies; for the bond of humanity, not the disposition of individuals, regulates our giving."—*Emperor Julian.*

\* \* \*

"God comprehends (or contains) all things, for all things are in Him, and He unfolds all things out of Himself, for in all things He lives."—*Cardinal Nicholas of Cusa.*

## THE CELTIC FESTIVALS

### III.—MIDSUMMER EVE, JUNE 23<sup>rd</sup>.

Midsummer Eve, or St. John's Eve, is the festival of the Summer Solstice. In a Cornish dialect it is called Goluan, "light" or "rejoicing." Its observances are probably later in date than those of the "May Year" festivals, for it appears to belong to a cycle which was superimposed upon the earlier one.

Nevertheless, it attained, at all events in later Druidism, considerable importance, as can be seen from the fact that Stonehenge is oriented to the Midsummer sunrise.

Though all the Druidical festivals were connected with fire, this was especially the case with St. John's Eve, or, in Welsh, Alban Hevin.

Traces of its rites are found in the customs of lighting bon-fires on the hills and leaping over or dancing round them. In Wales it was the custom to preserve charred embers of three or nine different kinds of wood from the fire. These were used in the lighting of the next year's fire. It was the custom in the Vale of Glamorgan and other places to wrap a cartwheel in straw, set it alight, and roll it down from some eminence.

Another custom more common in England was that of gathering fern-seed. Among its properties were supposed to be those of conferring invisibility and discovering gold. The seed itself was supposed to be golden and the fern might not be shaken, but at midnight on St. John's Eve the seed would drop of itself into a receptacle provided for it. Even then it would often vanish before it could be taken home. It may be noted that fern-seed is also connected with the Winter Solstice.

There are also, in some localities, traces of a Midsummer Bride and Bridegroom, though in these islands the observances connected with them centre mainly around Whitsuntide and May-Day—a fact which makes it probable that in the dim past Beltane was the festival of the Solstice.

The Solstice is symbolical of the Sacred Marriage, when the sun is at the height of his power and the earth in the fullness of her beauty. It is at once the consummation

and the beginning. From the mystical union of Heaven and Earth are produced the golden invisible seeds of a new cycle; the fiery course is completed and begins again; from the ashes of the old arises the new.

#### IV.—*LUGNASSAD, AUGUST 1st.*

Lugnassad, Lunasdal, or Lunasduinn was the festival of Lugh of the Long Hand, a Celtic aspect of Apollo. Its Manx name is Laa Lhunys. In many places its customs became merged in the celebrations of the birthday of Augustus which fell on the same day; thus its Welsh name is Gwyl Awst, the Vigil or Feast of August.

It is said to have lasted seven days, during which time lawsuits were decided and taxes and tributes regulated. There were also musical performances, and traditional tales and histories were recited. A fair was held with races and shows, and in many localities this is still kept up.

The feast itself was, according to tradition, instituted by Lugh in honour of his foster-mother Tailtu, who died on the Kalends of August.

On the same day is celebrated the English Lammas, the day of offering the first-fruits. Philologists derive the word Lammas from the Anglo-Saxon Hlâf-maesse (loaf-mass), or 'La-ith-mas' (the day of the offering of grain), or 'La Mas Ubhal' (the day of the apple fruit).

In the Irish myths Lugh appears as the champion of the Tuatha de Danann or Powers of Light, who resemble the Olympian deities of Greek mythology, against the Fomorians, who are like the Titans, the Elemental Powers of hylic or mundane realms.

It is possible that the Welsh mythological personage, Llew Llaw Gyffes (the lion with the steady hand), may correspond to the Irish Lugh.

The myth of Lugh's birth has some analogies with that of Perseus and Danae, for his mother Ethlinn or Ethniu, daughter of Balor, King of the Fomorians, was cloistered in a tower owing to a prophecy that her son should slay his grandfather. When Lugh was born, Balor gave orders that he and his two brothers should be drowned.

Lugh, however, was miraculously preserved and was brought up by his uncle, Goban the smith, who taught him every kind of craft and handiwork.

He took service with Nuada of the Silver Hand, King of the Tuatha de Danann, and received the surname Ildanach "All-craftsman."

Lugh brought with him many magical gifts such as the Boat of Manannan, son of Lir, "which knew a man's thoughts and would travel whithersoever he would," the Horse of Manannan that could go over land and sea, and a terrible sword called "the Answerer." His appearance one day, when the Danann chiefs had come to pay tribute to the Fomorians, gave them courage. They attacked their oppressors and slew all but nine who were sent back to Balor to tell of the revolt.

Soon afterwards Lugh's father, Kian, was slain by the three sons of Turenn, and Lugh demanded from them, as an 'eric' or blood-price, various treasures, in order to obtain which they were forced to pass through many ordeals. The treasures themselves he used in his fight with the Fomorians. Among them were the magic pig-skin which restored the dead to life, and the three apples of the Garden of the Sun.

In the final battle Nuada of the Silver Hand went down before a glance of the terrible eye of Balor. But Lugh, seizing an opportunity when the eyelid drooped through weariness, approached Balor; as it began to lift once more he hurled a great stone into it and Balor lay dead. Thus, the prophecy was fulfilled. The Fomorians were then totally routed, and Lugh was enthroned in place of Nuada.

By the Milesian maiden Dectera, or Dechtire, Lugh was the father of the hero Cuchulain, who in some myths is regarded as a reincarnation of Lugh himself.

Among the customs associated with the first of August, besides the offering of first-fruits, is the practice, once common in the Isle of Man and in Wales, of going up a mountain on this day. It is said to be in memory of Jephthah's daughter, whom Jephthah offered up as a sacrifice because she was the first living creature which he met on his return from subduing the Ephraimites.

It was also the custom on August 1st to offer lambs to the Church.

At Midsummer, the Solstice, the Sacred Marriage is celebrated and a new cycle begins. From one point of view

the beginning of autumn may be regarded as the beginning of the descent of the Sun, of the Light, the beginning of the sorrow of Isis, and the slaying of Osiris. But this may be regarded either from above or below. When the principle symbolized by Lugh, or Osiris, descends, as it were, from the heavenly places, it is to be reborn in the creatures of earth and to lift them up by His power to victory over darkness.

And as August 1st comes so nearly after the Solstice it is the appropriate time for celebrating the first beginnings of the descent of the Light, which from above is as the Slaying of the Lamb, but in the realms of Time and Space is as the appearance of Lugh in the West, so bright that the host of the Fomorians almost believed it to be the rising sun.

## JEWELS

"The very instability of human things, O blessed Wisdom of God, is in the perfection of Thy decrees; that by it we may be compelled to seek after solid and unchangeable good."—*St. Gregory of Nazianus*.

\* \* \*

"Heaven is higher than the showers and floods; though obscured by clouds, it suffers not. So we, though we be accounted to suffer, suffer not; and though clouds of sorrow may pass over us, we are not made sorrowful."—*St. Chrysostom*.

\* \* \*

"Meditate on God's immensity, which nothing can bound; His power, which nothing can limit; His splendour, in which all splendour is lost; His goodness, which is inexhaustible; His beauty, which is perfect and beyond all description; and you will then acknowledge that it will be eternally impossible for human language to give any adequate idea of His Infinite Perfection."—*St. Basil*.

\* \* \*

"Religion is a delightful garden, broad and joyous and fragrant. Do not turn it into a desert."—*St. Catherine of Sienna*.

\* \* \*

"The amplitude of a soul is measured by the love it possesses."—*St. Bernard*.

\* \* \*

"Good always flows in the channels it has once selected."—*L. C. de Saint-Martin*.

\* \* \*

"God helps the mystic by honouring him with closer oversight."—*Clement of Alexandria*.

## MYSTIC VERSE

“ All is of God that is, and is to be;  
And God is good. Let this suffice us still,  
Resting in childlike trust upon His will  
Who moves to His great ends unthwarted by the ill.”  
—*Whittier.*

\* \* \*  
“ God is good, and God is light,  
In this faith I rest secure;  
Evil can serve but the right,  
Over all shall love endure.”  
—*Ibid.*

\* \* \*  
“ Whoso hath felt the vision of the Highest  
Cannot confound nor doubt Him nor deny;  
Yea, with one voice though thou, O world, deniest,  
Stand thou on that side, for on this am I.”  
—*Myers.*

\* \* \*  
“ As all nature's myriad changes  
Still one changeless power proclaim,  
So through thought's wide kingdom ranges  
One vast meaning e'er the same:  
This is Truth—eternal Reason—  
That in Beauty takes its dress,  
And, serene through time and season  
Stands complete in Righteousness.”  
—*Goethe.*

\* \* \*  
“ Beauty, Truth, and Goodness are three sisters  
That dote upon each other, friends to man,  
Living together under the same roof,  
And never can be sundered without tears.”  
—*Tennyson.*

\* \* \*  
“ A sense o'er all my soul impressed  
That I am weak, yet not unblessed,  
Since, in me, round me, everywhere  
Eternal strength and wisdom are.”  
—*Coleridge.*

“ Lord, what a change within us one short hour  
 Spent in Thy presence will avail to make!  
 What burdens lighten, what temptations slake,  
 What parched ground refresh as with a shower!  
 We kneel, and all around us seems to lower;  
 We rise, and all the distant and the near  
 Stand forth in sunny outline brave and clear.”

\* \* \*

—Trench.

As, in life's best hours we hear  
 By the spirit's finer ear  
 His low-voice within us, thus  
 The All-Father heareth us;  
 And His holy ear we pain  
 With our noisy words and vain.  
 Not for Him our violence  
 Storming at the gates of sense,  
 His the primal language, His  
 The eternal silences!

—The Prayer of Agassiz.

\* \* \*

“ Love Me in sinners and saints,  
 In each who needs or faints—  
 Lord, I will love Thee as I can  
 In every brother man.”

\* \* \*

—C. Rossetti.

“ I have always had one love-star; now  
 As I look back, I see that I have halted  
 Or hastened as I looked towards that star—  
 A need, a trust, a yearning after God.”

\* \* \*

—Shelley.

“ I became tired and sick  
 Till rising and gliding out I wandered off by myself,  
 In the mystical, moist night-air, and from time to time  
 Looked up in perfect silence at the stars.”

\* \* \*

—Walt Whitman.

“ I argue not  
 Against Heaven's hand or will, nor bate a jot  
 Of heart or hope; but still bear up and steer  
 Right onward.”

—Milton.

## SEED THOUGHTS

"If a man has learnt the true goal of his being and is seeking to open his heart to God so that God may dwell in him and he in God, he knows that he has all Time before him in which to explore the riches of the Divine Love which to all ages he will never exhaust. He is therefore earnest but quite unhurried. His present limitations do not trouble him. He has the everlasting years before him, and he has God with him all the way."  
—*Bishop Temple, of Manchester.*

\* \* \*

"The relation of the Spirit to the world is that of a lover to his beloved, or of a creative artist to a wild mass of unpromising material, out of which he is perpetually evolving, by a divine and loving art, the most surprising and beautiful combinations—anything but the relation of a power-loving potentate to his subjects, which is the very last thing that should be thought of in such a connexion."—*Prof. L. P. Jacks.*

\* \* \*

"It has to be asserted strongly that the great mystics were not religiously mad; nor were they pious dreamers: far from it—they were, most of them, peculiarly sane and strong men and women, who have left their mark, many of them, for good in history. The obscurity and apparent extravagance of their language is due to their courage in struggling with the barriers and limitations of human thought and language in order to describe in some fashion what they experienced in the height of the mystic state."—*Dom Cuthbert Butler.*

\* \* \*

"If the disciple is a perfect channel, through which the divine life can flow out to the world, then the world will see nothing in him, he will seem to it little, if any, different from others. He will not claim to teach, not his will be the duty of criticising, correcting, punishing; but, in his presence, men, without knowing why, will become gentler, more loving, purer, all that is best in them will be drawn out, because through him the divine life is flowing more freely into their hearts. It will not seem to them that he is causing this; it will only seem that they themselves are stronger and better than before. As an ancient Chinese Scripture expresses it, he may be doing everything, yet he will appear to be doing nothing."—*L. Edger.*

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"Worship is, in practice, actually made with only one of two ends: (i) the one seeks to secure and prays for some personal benefit, some gain to the self of the worshipper as separate from

other selves; (ii) the other seeks the good of that self only as united and in essence one with all other selves. The latter is the true and sincere devotion, without selfish and with altruistic motive."—*Bhagavan Das*.

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"There comes a time when to dwell in the act of prayer upon one's own sins and imperfections is merely to strengthen them, not to get rid of them. There is nothing more likely to make a man into a miserable sinner than that he should be always thinking of himself as such."—*W. Wybergh*.

\* \* \*

"The 'passivity' of the mystics—the stillness that is not inactivity—is the effect of activity in perfect order, wherein is absolute poise, balance, and effortless accomplishment."—*H. T. Hamblin*.

\* \* \*

"Do not let us be afraid that our practical usefulness will suffer if we think too much of God and too little of our work. The best teacher is he who can say: 'For their sakes I consecrate or sanctify myself.' Religion is caught rather than taught; it is the religious teacher, not the religious lesson, that helps the pupil to believe. The true scholar who 'goes to his desk as to an altar' will do his work better, not worse, than he who does not consecrate his daily work by prayer."—*Dean Inge*.

\* \* \*

"No teacher can teach but he who has left the land which he once looked upon as the substance of life. The light of mystic glory must illumine him who would lead the suffering Souls on the margin of life to the Living waters of God."—*L. W. Fearn*.

## JEWELS

"If you pray for all, all pray for you."—*Richard Rolle*.

\* \* \*

"It is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing."—*William Law*.

\* \* \*

"The Lord pours not His grace into sad hearts. Live in joy."—*St. Ignatius Loyola*.